

# THE REHEARSAL.

1. How the *Observer* makes me a *Papist*.
2. *Christ* is now a *Priest*, and Offers a *Real Sacrifice*, as do his *Priests* upon *Earth*.
3. The *Observer* Denies the *H. Sacrament* to be the *Body and Blood of Christ*, and Justifies the *Burning* it by the *Hands of the Common Hang-Man*.
4. Why they did not make me *Jew* as well as a *Papist*. The *Observer's* Quotation out of the *Regale*.
5. A *Limited Supremacy* is None at all.
6. The *Pope's Supremacy* now brought to this.

SATURDAY, August. 14. 1708.

(1.) Country-man. **T**HE *Observer* of the 7th Instant, Num. 50. falls heavily upon you, *Master*, for some of your *Sick-bed Thoughts* you gave us; and makes you a very *Papist*, because you Speak of the *Priesthood of Christ*, and the *Delegated Priesthood* He has Appointed upon *Earth*.

(2.) Rehearsal. The Religion of some men Consists all in *Negatives*. And think nothing is meant by the word *Protestant* but *Protesting* against the *Pope*. Which whoever do's (tho' it were *Turk*, *Pagan*, or *Socinian*) they think him a good *Protestant*! And in this *Fury* ther are those who have Run themselves out of *Christianity*. Who will Allow neither *Church* nor *Priesthood*. And for fear of the *Sacrifice of the Mass*, will own no *Christian Sacrifice* at all! See what a *Gross* Notion the *Observer* has of this, when he says, That to talk of our *Saviour*, or the *Priest's* Offering up any more or further *Sacrifice*—Who says it is any *Further* or *More* *Sacrifice* that *Christ* or his *Priests* do Offer? Or that *Christ* did Suffer more than *Once*? But do's He not make *Intercession* for Us, by *Vertue* of that *Sacrifice* of Himself once Offer'd upon the *Cross*, and Present before His *Father* His *Crucify'd Body* and *Blood* to Interpose betwixt the *Wrath of God* and our *Sins*? This He continually Offers, and it is a *Perpetual Sacrifice*. Is He not a *Priest* for Ever? And what other *Sacrifice* do's He now Offer? This is a *Real* tho' a *Commemorative* *Sacrifice*. And so is the same which He has Commanded and Authoriz'd His *Priests* to Offer upon *Earth*, in *Resemblance*,

and in *Conjunction* with what he in *Person* Offers in *Heaven*. It is His *Real Body* and *Blood* which he Offers in *Heaven*. But His *Body* is not there *Broken* again, nor His *Blood* Shed. And if it were the same *Body* and *Blood* in all *Respects*, *Literally*, *Substantially*, and *Numerically* that is Offer'd in the *Holy Sacrament*, then wou'd the *Body* be *Broken* and the *Blood* be *Shed* over again every *Celebration* of that *Sacrament*. This is what is *Charg'd* upon the *Church of Rome* and their *Notion of Trans-substantiation*. And can the *Observer* see no *Difference* betwixt this and our *Commemorative Sacrifice*? Or is not a *Commemorative* as *Real* a *Sacrifice* as the *Typical* under the *Law*? Is it not a *Real* tho' a *Commemorative* *Sacrifice* that *Christ* Offers in *Heaven*, of His *Holy Passion* that is *Past*? And is He not in this a *True* and *Real Priest*? And are not those *True* and *Real Priests* whom he has *Delegated* to Offer the same *Sacrifice* in *Figure* and *Resemblance* upon *Earth*? And to shew the *Nearness* and *Conjunction* of this with what He in *Person* Offers in *Heaven*, has He not Call'd those *Holy Symbols* He has Instituted by the Name of His own *Body* and *Blood*? But for a fuller Account of this Subject, see an Excellent Treatise lately Printed, Entitul'd; *Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption*. By J. Scandret, Priest of the Church of *England*. To which is prefix'd a Letter from the Reverend Mr. Charles Leslie, Chancellor of the Cathedral of *Connor*, in the Kingdom of *Ireland*.

(3.) Country-m.

(3.) *Country-m.* Had the *Observer* known any thing of this, he wou'd not have Objected to you what he do's in the words presently after concerning what you had said of the Burning the *Host* at *Edinburgh* by the hands of the Common *Hang-Man*, and Charges you with Calling the *Host* carry'd about the Streets, our Saviour's Body.

*Rehears.* These Men seem Unacquainted with the Holy Scriptures! Do's not Christ there call this H. Sacrament His own Body and Blood? Or do they Deny the Ordinations in the Church of Rome to be Valid, that their Priests cannot Consecrate the H. Sacrament? And will they put such Hideous Contempt upon it, as to Burn it by the Hands of a Common *Hang-Man*? These *Monstrous* things do really serve the Ends of *Papery*. And if ther were no Protestants more Sober, wou'd Drive all Considering Men from such Extravagancies back to *Papery* again, that they might Retain something of Christianity!

(4.) *Country-m.* For your own part, *Master*, I thought it Impossible for any to Charge *Papery* upon you, after the first Six Papers of this Volume. They might as Easily have made a Jew of you, but that a *Papist* is a worse Name! But he says in the Next words, That you are generally reputed to be the Author of a Book, entitul'd, *The Case of the Regale and Pontifical*, and that there p. 262. 263. ther are these words, *We shou'd not long quarrel about the Pope's Supremacy*.

(5.) *Rehears.* It is nothing to the *Observer* who is Author of that Book. But why did he not give Us some more of it? upon what Occasion was this said? I desire no more of the Reader than to peruse the Paragraph, and he will see, That the Condition upon which this was said, was no less than the Pope's giving up his whole Supremacy, that is, to Submit to those Limitations of it which were put by the *Gallican Church* in the Year 1682. For I do Reckon that a Limited Supremacy is none at all. Because Nothing can be Limited but by a Superior. And whatever has a Superior is Subject, and cannot be Supreme. And the Question, *Who shall be Judge?* comes in here. I say, you Exceed your Supremacy. You say, Not. And whoever is Judge in this Case is Supreme. If therefore any National Church can say to the Pope; Your Supremacy Extends not to This or That, or to the Enfringement of our Particular Customs or Rules, I conclude that his Supremacy is gon in that Church, since they can Limit it at their Pleasure, and

are the Ultimate Judge of their own Customs and Rules.

*Country-m.* Your'r certainly in the Right, *Master*. For what care I for any Supremacy over me, if I am Judge over that Supremacy? If I can say, *Hitherto shalt thou Come, and no further*. Then I can Stop it, Where and When I please. And if you can bring the Pope's Supremacy to this, We need not long Quarrel about it.

(6.) *Rehears.* It seems to be brought to it every where. For the Emperor now Declares the Excommunications of the Pope to be Null and Void. And if he is Judge of that, he is Judge over the Pope. And then Farewell to Old *Papery*! And New *Papery* will not hold it out long.

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